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National Sunday-school Convention.

The 10th annual convention was held during the first three days of April in the Central Methodist Church of Nagoya. About seventy persons were in attendance from outside the city, including twenty officers of the association and thirty-one delegates from twenty-six District Associations. The number of Sunday-schools was reported as two thousand with 130,000 pupils. The work of the Sunday-school was presented before the convention in departmental lectures, ranging from Cradle Roll to Adult and Teacher Training, by such experts as Miss Howe, Rev. Messrs. Mito, Tsuyumu, and Mr. Coleman. A great rally was held Sunday afternoon, n the immense Kokugikwan, at which about 2,000 children were present. Features of the occasion were the music of a military band, which played several selections, besides the hymns which the children sang, under the leadership of Mr. Aoki, and a talk on the "Love of God," vividly illustrated with a picture-roll, on which the successive experiences of Jonah were depicted, even to the removing of a section from the side of the whale, thru which the prophet might be seen on his knees in prayer. Sunday eve Sunday-school work was bro't to the attention of the general public thru a meeting at the City Assembly Hall, at which Rev. Messrs. Motoda and Kozaki spoke on "The Importance of the Child," and "The Ideal of the Sunday-school" respectively.

Baron Shibusawa was also expected to deliver an address, but because of his illness the audience had to be satisfied with a letter from him instead. An unusual event at such a meeting was the reading of a congratulatory telegram from the premier of the empire, Count Okuma. Two things decided upon at this convention, will have a vitalizing and far-reaching effect on the future of Sunday-school work, *i.e.*, the revision of the text-books by a committee, to be selected from all the leading denominations, and the Federated Missions, and the adoption of a Teacher's Training Course, which was presented by Mr. Coleman.

Mr. Kozaki was unanimously re-elected president. It was voted to hold the next convention at Kobe, unless it becomes possible to have the deferred

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world's convention next year, in which case they will be held together in Tokyo. The convention was said by some, who attend quite regularly, to be one of the best in recent years.

A social gathering was held Monday afternoon, at the Seiryū Jogakkō (Meth.), and the reports given at that time, from the local associations, showed most encouraging progress, and gave large promise for the future.

S. SAMPSON WHITE.

Hitting the Snow Trail.

Dr. Rowland and I are just back from the March tour through Teshio. It is an old story to him, but a new one to me, and perhaps it will be a little new to some of the MISSION NEWS readers. We started on the twenty-sixth of February and came into Sapporo again on the night of the twenty-second of March. It was my longest trip yet and I enjoyed it thoroughly. Twenty-six days on Japanese food and I don't think I lost a pound. I shall have to look for some method of reducing flesh other than touring.

We spent the first Sunday in Asahigawa where I made my first appearance in a public way as a slinger of the Emperor's Japanese. At that I am afraid he might not have recognized it. The next day we started for Nayoro and got there after two of the wheels of our car had jumped the track three times. We had a good time in Nayoro, with a good sized audience in the little church. The next morning we went on by rail to Otoineppu, where we bade farewell to the railroad and started on our forty-six *ri* trip through the country. When we reached Otoineppu we expected to go on from there by sleigh. The livery man (I do not know just what to call him), however, had the mistaken idea that we were out to see how much money we could spend, for he planned to charge us eight *yen* for the first stage of six *ri*. This was so high that we decided to walk and save a little money for other purposes. It snowed a good deal the night before we left and the roads were not very well broken out when we started. Takahashi San and I went on foot. Rowland rode a horse that he had wished on him just before we left the town (he was returning it to Teshio for a man who had just come from there on his way to Otaru). After a while the roads and the weather both proceeded to get decidedly bad. It began to snow and then to blow. The path ahead of us was soon practically obliterated. Our tracks were filled again inside of a minute or two after we passed. About noon we stumbled into a hut by the road side and annexed a few freshly boiled potatoes. Then we went on the strength of the potatoes for a *ri* or more, a large part of the way in the face of a cold piercing wind and drifting snow which compelled us often to turn our backs and wait until it was a little blown out. In the middle of the afternoon we came to another house and went in to rest. The man of the house boiled up a big pot of *tofu* and we ate a lot of that and set out again. We managed to make another *ri* just at night-fall, and though a *ri* short of the place we had planned to go to we turned into a farmer's house and got fed and put up for the night. It would not be true to say that we fared sumptuously at this place, but we ate and we slept, and at night by the flickering light of the burning wood in the *ro*, Rowland gave the people gathered round a talk which was probably their first talk on Christianity.

This was not the only day we had to walk because of the impossibility of getting a team for the roads, but it was the only time when the weather was really very bad. I should like to tell about our stay in each of the towns along the way, but lack of space forbids. At Pompira we ran into a row amongst some of the members of the little church up there, and a large part of our time there was spent in an endeavor to patch up the family quarrel. We are still

hoping that it will come out all right. At Teshio we had our most interesting exeprience. So far as we know there is not a Christian in the town, but through the work that has been done there in the past few years there are many interested in the Way. We had sort of *shuchu dendo* there, and as a result at the last meeting we had twenty enquirers. Now we are in a fix. Here are a bunch of people interested in the Way. They are way off the line of travel. It is hard to get there often. It costs a lot of money to get in there and do the work, and yet there are people that are waiting to be led. This is one big problem up here. Distances are great. Hotel bills are high. We left about forty-one *yen* in Teshio—and twenty enquirers. But we can not do that sort of thing often, as you can guess who know the size of our appropriation. Information thankfully received from anyone who can tell us how to make one *yen* do the work of five.

From Teshio village we came on down the coast to Rumoi, stopping and holding meetings in six towns on the way. We put in four days in Hahoro, and expect that our next trip there will be much more acceptable than any so far. We have driven in the wedge there. We gathered in a large number of orders for Testaments and hymn books on our way, and consider that we had a most successful trip. In all we held more than twenty regular meetings, and addressed about thirteen hundred people, including school children.

JEROME C. HOLMES.

The Japanese Version of the New Testament.

The version of the New Testament which has been so long in use in Japan was the result of a Convention of Missionaries held at Yokohama in 1872, and was the work of three men, Dr. Hepburn (Presbyterian), Dr. S. R. Brown (Reformed), and Dr. Greene of our Mission, with the aid of Japanese scholars, of all of which company only Mr. Matsuyama now survives. Work seems to have begun in earnest early in 1875, and each book was published as soon as completed, the whole New Testament being issued in 1880. Whatever defects may be found in it, it must be admitted to be a fine piece of work for that time, and perhaps none will be more ready to acknowledge its excellence than those who have been called to the work of revising it.

After many years of discussion, however, the time seems to have come to revise it, and about seven years ago a committee was appointed to do this work, beginning the undertaking early in 1910. As then constituted, the committee consisted of eight members, —Dr. Greene, Bishop Foss, Dr. Harrington, Mr. Charles Davison, and Messrs. Bessho, Fujii, Kawazoe, and Matsuyama, the Japanese thus having an equal voice with the foreigners. After three years Mr. Fujii retired to take up other work, and Dr. Greene entered into rest in the same year (1913), the latter's place being taken by Mr. Learned. Bishop Foss was absent on furlough for fourteen months or so, and Dr. Harrington has gone for his furlough, shortly before the conclusion of the work, so there are four who will have seen the whole from beginning to the very end.

The writer cannot speak in detail of the early years of the work, but during the past two years, and more, the following has been the method pursued. A first draft has been prepared, sometimes by Mr. Learned, sometimes by Bishop Foss, and this has been very carefully revised by Mr. Matsuyama and Mr. Learned, working together daily in Kyoto, and sent to the other four who have met daily at the Aoyama School in Tokyo. They have keenly scrutinised what was sent them and made frequent changes in it. These changes, being reported to Kobe and Kyoto, are again examined there, some accepted and some

referred back for further consideration. Finally those points on which agreement has not been reached in this way are taken up for decision in meetings of the full committee held three times a year for two or three weeks. Thus every thing has been gone over at least three times, and some places much more than that. These meetings of the full committee have been both the most interesting and the most wearisome part of the work,—the most interesting as bringing together the opinions of seven men of varied experiences and training, the most wearisome because of the difficulty sometimes of coming to an agreement on some rather minor matter. The authorities of the Aoyama School have very kindly given us the use of a very comfortable room in their Theological Hall, one which gets the sun all day in winter, and all the breeze in summer, and we are furnished with a full supply of lexicons, versions, and commentaries. Mr. Matsuyama, as the patriarch in this work, sits in the middle, and generally reads the text, while Mr. Bessho keeps the records of all that is done. Mr. Matsuyama brings to the discussion the advantage of knowing no Greek or English, and thus of looking at the rendering from a purely Japanese standpoint; all the rest use all three languages, and Mr. Davison has the advantage of having been born and brought up in Japan, and so of having a lifelong acquaintance with both Japanese and English. With so many opportunities for differing as to the exact meaning to be rendered, and as to the best way of rendering it, it is not strange that it sometimes takes a considerable time to come to an agreement. Very rarely indeed is a question decided by formal vote; questions have to be talked out till an agreement is reached. One who had not tried translating the Bible into Japanese would hardly realise how very many passages there are where the Greek can be rendered almost word for word into English and the determination of the exact meaning left to the commentator, but where it is necessary to settle the meaning pretty definitely before putting it into Japanese. Also the foreigner might find some comfort in his consciousness of the imperfection of his Japanese, in noticing how often the three Japanese members of the committee have had great difficulty in agreeing as to what is correct Japanese in certain passages. Examples of what might seem very simple phrases, but which somehow occupied each a long time to decide are "a knowledge of the truth" and "fellow-servant." The state of the work at present is that the task of the various sub-committees has been completed, but the committee in general session still has a lot of work to do. By working in Tokyo this month, and again in Karuizawa during a part of the summer, it is *hoped* that so much progress will be made that the remainder can be completed some time during the fall.

As to the character of the work, it is to be observed that, strictly speaking, it is not a "revision," but a new translation made directly from the Greek, with no reference to the old version, and yet it is in the same general style as the old, and the changes are mostly in details. It will certainly be more exact than the old version, that having been made before the publication of the Revised English Version, with no freedom to depart from the Received Text, except in a few glaring cases, while this is based on one of the best modern texts (Nestle's), and very great pains have been taken to make the rendering as exact as possible. Also, that was published in parts, while the publication of this is delayed till all is completed, in order to make it as uniform as possible. How much better the style will seem to the Japanese scholar, and how much more intelligible it will be to the ordinary reader is not so certain. It must be remembered that an official translation cannot always be so easy reading as an individual's half-paraphrastic rendering might be, but it is certainly to be

hoped that this translation will be sufficiently satisfactory for another one not to be required for many years.

DWIGHT W. LEARNED.

An Interpretation of the Coronation Ceremony.

"The Westminster Coronations contain, on the one hand, in The Recognition, the Enthronization, and the oath, the utterances of the 'Fierce Democracy' of the people of England; they contain, on the other hand, unction, the fatal stone, the sanction of the prelates, and the homage of the nobles, the primitive regard for sacred places, sacred relics, consecrated persons, and heaven-descended right, lingering on through changes in the most opposite direction." In these brief, but comprehensive words Dean Stanley summed up the significance of the British coronation ceremony. That ceremony contains many significant and ancient customs, symbols and forms, which, though clothed in the garb of superstitious tradition, have a peculiar power on our life, and an especial interest to us, as representing the normal, conservative evolution of our ideals, rather than radical, revolutionary, or iconoclastic processes of change. We reverence the past, because it gives balance to present-day tendencies and standards of life and thought, which are sometimes too barren of the aesthetic and the poetical.

In a similar way, the ceremonies which have just closed, represent the ancient traditions of this nation, as well as the modern spirit and genius of the Japanese people. It has been an outward expression of ideals and standards which have helped to guide this growing empire through her perilous and rapid transition from a secluded, unknown island-kingdom, to a position of influence and power as a world empire.

In spite of seasons of suppression and struggle, the Mikado's is the longest dynasty in the world's history. There is something peculiarly fascinating in the manner in which the imperial family has held the affection of the subjects, and has contributed to the national character and ideals of the people. The imperial ancestors are the fathers of the people, and of the nation as a whole. In fact, the Japanese Empire may well be regarded as a family grown large. Their loyalty is, at the same time, their filial devotion to the imperial ancestors and makers of the nation. Consequently, the reverence and loyalty to the Mikado, which we have recently witnessed in connection with the Coronation, is the greatest thing in the national life for righteousness, and for steady growth and adherence to many of those religious and moral virtues, which we, as Christians, hold dear.

The rallying of the nation, in devotion and loving self-sacrificing service, to one central, idealized dynasty, has a peculiar charm. It gives the empire a center, which, if wisely interpreted, will cement and adorn the national life with truly moral and spiritual virtue, and, at the same time, if properly safeguarded against narrow-mindedness, may tend to lead the nation into the truest and most cosmopolitan type of loyalty, and harmonious effort to make their peculiar contribution to the world's welfare.

Such a personal center is of inestimable value to the nation. The younger nations of America might well covet these advantages. When in the city of New York, I had the privilege of visiting a school for the children of Italian immigrants. They were having a rehearsal for George Washington's birthday. It was interesting to see those foreign children salute the Stars and Stripes, and say in fairly good English, "Hail to thee, old flag!" Was this not an attempt to create a national spirit? In England the British noble pays homage to his newly crowned sovereign by kneeling and kissing the hand of the king and queen. This homage is another illustration of the same spirit. We would not admit that these represent anything akin to Caesar worship. All

three have essentially the same end in view, *viz.*, the culture of the soul of the nation.

Some people have been alarmed by the adoration and homage paid to the imperial family. They fear that the reverence of the imperial shrine is contrary to our ideals. Homage in the west was originally paid to a god, but in process of time it came to be given to men as a token of great respect and adoration. I venture to say that in the process of transition through which homage passed, there were many who opposed the custom, even in the west, and who refused to bow before the Roman or the Persian ruler. But in England homage is so entirely freed from the idea of worship rendered to a god, that the custom still persists. We stand in the transition period in Japan; the fight over the homage and adoration of the imperial photograph has been fought, and it has been interpreted in a manner to give offence to no right-thinking man, who understands that all of these patriotic ceremonies are nothing but the embodiment of the national spirit of reverence for the divine and imperial ancestors of the Japanese people. In this sense bowing before the imperial shrine is to be interpreted. It is not unlike our action in removing our hats in the presence of, and out of respect for the dead.

It is highly important that we missionaries should, without compromising fundamental principles, so interpret these most sacred things which stand for the soul of the nation, that we may find a point of contact, and enter into sympathetic touch with the people for whom we are working. Otherwise, our efforts will be useless, and our message will be regarded as artificial and superficial. We cannot but sympathize with, and truly admire the old Japanese mother whose son became a member of the Roman Catholic Church. He was anxious for his mother's conversion, and sent her literature that she might be properly instructed in his adopted faith. The old woman was greatly and sincerely shaken by her son's action. She refused the literature, saying, "Those who know the springs of Toyo-ashi-hara (the Great-reed-growing-plain) have no need for the artifical foreign flower. I am a tall reed blown by the wind. I wish the wind would cease blowing and leave me alone." Somehow we are moved by the loyalty and devotion of the mother. Such noble spirit cannot, and should not be destroyed. It is our great responsibility to show that our great gospel is not an artificial flower in any soil in which it is placed. We must show that it fulfils, and does not destroy anything that tends to exalt the nation.

The accession ceremony was very chaste and simple, but very significant. In a very reverent manner the Emperor announced to his ancestral spirits that he was about to ascend the throne and take charge of the three treasures, or insignia of his office. He then formally ascended the throne in the Shishinden Hall. After the Emperor had read an imperial rescript addressed to the loyal subjects present, the Prime Minister made a suitable reply, and then led the nation in three great cheers that reached from one end of the Empire to the other. After the Coronation proper, the *Daishōsai* festival, which resembles a sacrificial feast before the imperial ancestors, was held, followed by a similar feast with the people. There are some points in this ceremony, which was planned in the forty-second year of Meiji, which resemble the Westminster Coronation, in which the coronation is followed by the Announcement, the three cheers, and finally by the communion service.

There seems to be more or less anxiety as to whether there is not an attempt in all of these ceremonies, to invent a new religion. Prof. Chamberlain has written on a similar subject, under the caption, "The Invention of a New Religion." It is impossible to believe that the leaders in Japan can be so nearsighted. Men who are insincere for the sake of their country, are likely to be insin-

cere in their loyalty. One man, Mr. Oura (late Viscount Oura), who was formerly Minister of Agriculture and Commerce, did write something that could be interpreted as emperor worship. He said, "That the majesty of our Imperial House towers high above everything to be found in the world, and that it is as durable as heaven and earth, is too well-known to need dwelling on here..... If it is considered that our country needs a religious faith, then I say let it be converted to a belief in the religion of patriotism and loyalty, the religion of imperialism, in other words, to emperor worship." Events that have taken place since that time lead us to doubt the sincerity of Mr. Oura's words, which sound so loyal and patriotic. The patriotic man will not get into difficulty with his government by breaking the law.

It is not difficult to see how men, who have been taught the meaning of Buddhist *hoben*, might think it necessary to take some such method of guiding the people during this perilous transition age. But ancestor worship does not need to be invented in Japan. Motoori Norinaga said, "Amaterasu O Mikami ordered her great grandson to rule the central land of the Great-reed-growing-plain, and to announce that the imperial line will be as durable as heaven and earth. Our imperial dynasty is descended from Amaterasu, who gives light through everlasting ages..... We subjects should respect our great emperors as long as the sun and moon endure. To neglect to do so, is to oppose the will of the gods, and to forfeit the enjoyment of life."

Hirata Atsutane was almost intolerant and antiforeign in his assertions that Japan and the imperial family were the chosen people of the gods. He said, "What is Shintō? It is to know the national system, by which this is the land of the gods, to study the deeds of the gods, and to practise the benevolence of righteous men. Our country was born by the special mercy of the heavenly gods, so it has no superior among foreign nations. It is a matter of great gratitude that we are born in this kingdom of the gods. But more than that, we may well be proud and happy that we, humble men and women, are all the descendants of the gods." In his discussion of the gods, after describing them as birds, animals, trees, grasses, sea, mountains, and other things possessing excellent, mysterious and awe-inspiring characteristics, he said, "There is no need to say that all superiors are gods among men." Atsutane regarded ancestral worship as the basis of morality, as nothing but filial piety, which prevents men from acts of disloyalty or impropriety. He regarded the emperor, as well as the people of Japan, as related to the imperial ancestors as children to their parents.

But there has been a strong monotheistic tendency in Japan. In both Tendai and Kegon sects of Buddhism, as well as in Shin and Zen, there has been a monistic tendency which approaches monotheism of a very high type. In Confucianism men like Nakae Tōju and Kumazawa Banzan have approached monotheism. Banzan said, "There is no god in the shrine to which people come to worship. God dwells in the human heart," and Nakae said, "The shrine to which people come to worship, is like the moon. God shines through it on those who come there to worship." There has been a tendency, even in Shinto, to exalt Ame-no-Minaka-Nushi-No-Kami, and the two gods of production, to a place resembling a triad, not unlike the Indian triad. In fact the resemblance between the two is so great that the question arises whether they were not originally related. The late Emperor and Empress wrote several poems, which, strictly speaking, no doubt refer to the ancestral spirits, and yet are better understood if such expressions as "the Great God who sees the heart of men" and "The Great God, which is the soul of nature" are interpreted as referring to a holy, spiritual being.

If we interpret these ceremonies from

the standpoint of these two tendencies, of which the latter is by far the stronger, then it contains some spiritual possibilities which may be of great service to religion.

The progress of thought in Japan resembles the development of the ideals of the Jewish people, whereby the tribal god becomes finally identified as the God and Father of all men. It was a great thing when the Jews thought of God as the God of Abraham, Isaac and Jacob, and when they regarded their king as the Son of God, the anointed one, the Messiah, and when they regarded their own land as the kingdom of God. Those were the ideas from which Christianity sprung. Even the fatherhood of God was first revealed in something akin to ancestral worship. But it took the mass of the people a long time to realize that the brazen serpent which Moses had erected, was only a piece of bronze. It was a severe struggle to give up animal worship and the shrines in high places. Then the ark, which was not unlike the imperial shrine, and the temple, which corresponds to Ise shrine, were not so readily forgotten. It remained for Christ to tell the Samaritans: "The hour cometh when not in this mountain, nor yet in Jerusalem shall men worship the Father, but everywhere, in spirit and in truth."

The time has come for us to give a strong monotheistic interpretation of these recent events, in harmony with the spirit of loyalty and truth. Our first missionaries made a mistake in choosing the word "Kami" to represent the connotation of the English word "God" without relating the word to the Universe God in Japan. We might better reinterpret "Ame-no-Minaka-Nushi-No-Kami," to whom no shrine nor image has ever been consecrated in Japan, and whose name would be more easily interpreted to show the universality of his sovereignty and presence. Truly God is the father of the Japanese imperial line and of the Japanese people; but the time is past when any one nation can claim to be the peculiar people of God, as most ancient nations claimed. All nations are his chosen people, with a peculiar mission and contribution to make to humanity. Jesus Christ reinterpreted the idea of the Messiah, the idea of the Son of God, the Kingdom of God, and the meaning of worship and immortality. The Japanese are peculiarly fitted by their past history, and by the things represented in these ceremonies, to understand the deep spiritual significance of these same expressions in their own life. If they can give them the monotheistic and the cosmopolitan explanation, they will no doubt become leaders in the Kingdom of God, which will be a spiritualized and universalized Kingdom replacing Atsutane's conception of a great earthly kingdom.

It is impossible within the limits of this paper to notice many of the symbols connected with the ceremony. Of the three treasures, the mirror and the sword are especially interesting. The former represents the soul of the sun goddess, and is probably a relic of primitive animism; the latter represents the soul of Japan, and has always been very highly prized. So much so that the ancient swordswith used to purify himself before doing his best work. This ideal was beautiful, and should be extended to all labor, so that industry and commerce may become reliable. In England there are five most great swords connected with the Coronation regalia; the pointless sword of mercy, the sword of temporal justice, the sword of spiritual justice, the sword of state, and the sword of offering. The last one is laid upon the altar, and redeemed for one hundred shillings. It is a very old custom, revealing something of the spirit of chivalry toward the importance of subordinating the sword to holy purposes.

In the coronation of Meiji Tennō a symbolical globe was placed before the Shishinden, and was supposed to represent the ideal of seeking knowledge throughout the whole world. A similar orb was originally used to represent

the worldwide Roman Empire. The Holy Roman Empire added a cross to this and this was adopted by the early Saxon kings of England, as a symbol of sovereignty, and to-day may be interpreted as representing the alliance between the world-wide British Empire and the Cross of Jesus, with all that that means.

The food placed before the shrine resembles a very old Egyptian custom, and originally, no doubt, the meaning was also similar. In Japan, however, it has come to be largely a form, not unlike our own custom of decorating the graves of the dead with flowers. The Chinese have a similar custom, but, in some cases, they place fowls on the ancestral grave. Some one is said to have asked a Chinese gentleman, "When do you expect the dead to eat your chicken?" He replied, very logically, "When the dead come and smell your flowers." There is no doubt that the two customs are essentially the same. It is also a fact that many of our Western Christians feel that they live in the presence of the dead. "Are we not surrounded by a cloud of witnesses?"

If this is true, then the lady missionary who visited a seeker's home and found the mother and daughter-in-law decorating the god-shelf in honor of the son and husband who was killed in the Russian War, made a great mistake when she made it a condition of becoming a Christian, that they should cease to show these marks of respect for the dead. It is worth thinking about, and devising some method of satisfying the legitimate desire to honor the ancestral spirits. Let us not be narrow and exacting. Christ never was iconoclastic when dealing with anything but hypocrisy and deceit.

The various acts of purification connected with the ceremonies are significant. Those connected with the Aramigawa, where dolls are thrown into the river to carry away sin and uncleanness, resemble somewhat the Jewish ideas connected with the scapegoat. The purification connected with the Yuki and Suki shrines represents religious purity. Even the Emperor himself is purified before entering into the presence of the ancestral spirits. Formerly, from the time of the Emperor Go Sanjo, 1066, to the Emperor Go Komatsu, 1399, Buddhist priests of high grade administered Buddhist baptism, (*kwancho,*) by sprinkling holy water on the emperor as he ascended the throne. Later, this ceremony was performed by high officials, like the Regent Nijo Yoshimoto, who first replaced the priests. All of these are outward symbols of inward purification of thought and life. They are meant to teach the importance of purity of heart before a man can truly worship the gods. Such symbols are most beautiful, and should be preserved. They prepare the minds of the people for the deep spiritual meaning which Christianity alone can give. It should not be difficult for Japanese to understand the spiritual meaning of Jesus' words, "Blessed are the pure in heart, for they shall see God."

In conclusion, one word of criticism, or of alarm, is necessary. These ceremonies appear to have lost their spiritual meaning, and are in danger of becoming merely spectacular curiosities of the past. If so, they fail to develop true patriotism and loyalty, and cannot supply spiritual power and life.

They must be reinterpreted, or their beautiful ideal will be lost, and they will become as the empty cicada shell. Unless the true God breathes into these dry bones of formality, they will be lifeless and powerless to cope with the nation's problems. No insincere doctrine, or "hoben," can stem the tide. No revival of ancestral worship can satisfy the educated young man of to-day. The nation which adopts any insincere methods of uniting the people, will certainly breed anarchy. Nothing but loyalty, and sincerity to conviction and truth can save the national spirit. The old must not be destroyed, but men must learn that "Righteousness exalteth a nation," and

that the unrighteous, dishonest schemer is a traitor to his sovereign, and to his country, even though he may talk much about patriotism and loyalty.

ROBERT C. ARMSTRONG.

Some Books on Japan.

(*Continued.*)

LITERATURE.

(*Concluded.*)

Lists on this sub-topic have preceded in XIX. 1, 2, 4. In the "Japan Magazine" for last January was an article by Prof. S. Takaki, on Wasōbyōe (XIX. 4), which calls this work one of the more interesting volumes of Japanese standard literature, written by Gukokushi, whose life is an unknown factor. This title seems like a strange name for a Japanese to bear, but the bearer was represented as a Nagasaki merchant of long ago, and a somewhat similar name for a Nagasaki merchant is found in Cary's History of Christianity in Japan, I. 175—Jiesōbyōe or Jinōbyōye (Murdoch 500,607.)

In the "Japan Evangelist," V. 337ff., there is an account of The Maiden of Unai" (XIX. 2.), by Mrs. Jesse Clement. In V. 343ff. C. Nakamura wrote of "The Fiction and Drama of Modern Japan." In VI. 175ff. there is "The Story of Urashima Taro" beautifully told, and drawn from the "Japan Mail." In VI. p 159ff. is an article on "Confucius and His Teachings."

We ran across recently a large volume on Japanese Literature, including apparently Suematsu's "Genji Monogatari" (XIX. 2), besides selections of "Classical Poetry and Drama," with critical notes and biographical sketches by E. Wilson, M.A., rev. ed., Colonial Press, Lamb Publishing Co., London and N.Y. This is apparently a cheap work, because doubtless the material was free from copyright. The poetry is probably all found in Chamberlain's work. (XIX. 1.)

Hearn—An encyclopedic bibliography of Hearn's books and articles may be found in Gould's "Concerning Lafcadio Hearn," 1908, London, Unwin. No foreign writer has contribed so much to the volume of literature on Japan. The attractive style, poetical imagination, and literary charm pervading his writings are apparent, but he is not a safe guide to a knowledge of Japan. With much truth it has been said that no one else ever described as so, so many things that aren't so about Japan. With Sir Edwin Arnold and many others, he belongs to the hyperchromatic class. To profit much from his writings one should know Japan and be able to recognize his idiosyncracies, virulent prejudices, and insidious misrepresentations. Hearn was a good deal of a misanthrope, and soured, at length, on the very nation, which, for long, he praised to the skies and played off as superior to his own kin. Mrs. Bisland's "Life and Letters," 2 vols., 1906, Boston, Houghton Mifflin Co., is friendly, while Gould is not. Bronner edited "Letters," 1907, N.Y., Brentano. For a Japanese estimate, see Noguchi's "Lafcadio Hearn in Japan," 1911, Yokohama, Kelley & Walsh, London, Elkin Matthews. Prof. Foxwell has "Reminiscences of Lafcadio Hearn" in T.P.J.S. VIII. 1, 1908. See XVII. 4.

Griffis—Fairy Tales of Old Japan, London, Harrap & Co.

Griffis—Japanese Fairy World, 1880, Schenectady, N.Y., Jas. Barhyte.

Griffis—Japan in History, Folklore and Art, 1892, Boston, Houghton Mifflin Co.

Griffis—The Firefly's Lovers, 1908, N.Y., Crowell. Dr. Griffis has a characteristically interesting style, and this adds to the charm of a subject in itself charming. He has workt this vein well.

Ozaki—The Japanese Fairy Book, 1903, London, Constable & Co. A selection of five from this book, was issued under the same title at Tokyo, 1906, Fuzanbo. Mrs. Ozaki is admirably fitted for such work, being the daughter of highly cultured parents, a Japanese father by an English mother.

Ozaki—Buddha's Crystal and Other Fairy Stories, 1908, Yokohama, Kelly & Walsh. Mrs. Yei Theodora Ozaki is wife of the present Minister of Justice.

Ozaki—Warriors of Old Japan and Other Stories, 1909, London, Constable & Co., Boston, Houghton Mifflin Co. Contains a biographical sketch of Mrs. Ozaki by Mrs. Hugh Fraser, with whose brother, Marion Crawford, Mrs. Ozaki spent some time in Italy. Names of other works by Mrs. Ozaki are given.

Ballard—Fairy Tales from Far Japan. By an English lady of literary activity, who spent some time in Japan, T.A.S. XXXII. Some years ago quite a number of fairy tales were served up in freak crêpe booklets, and they may still be had, some twenty to thirty, of Maruzen.

Lloyd—Imperial Songs. Poems by Meiji Tennō, Empress Shōken and Other Imperial and Distinguished Personages. Transl. by Lloyd, 1905, Tokyo, Kinkodō. Lloyd's brief Introduction is good, followed by about 160 pages of original poems in facsimile script, alternating with translations. A very profitable collection for study. Saito's "A Voice out of the Serene," 1912, Tokyo, not publisht, but printed, has over 130 of Meiji Tennō's poems in original text, with English renderings. Mrs. Adam's "Petals," 1913, Yokohama, *Japan Gazette*, has 50 of Meiji Tennō's poems in original text, Romaji and English. Lombard's "Imperial Poems of the Meiji Era," 1915, Tokyo, Keiseisha, has nearly 100 poems in the original, in Romaji, and in English.

Transactions of the Asiatic Society of Japan (T.A.S. in this list) Yokohama, Kelly & Walsh, London, Kegan Paul, Trübner & Co. In addition to articles already quoted, there is other material, which might fall under the head of literature. This Society was founded in 1872.

Transactions and Proceedings of the Japan Society of London, (T.P.J.S. in this list) London, Kegan Paul, Trübner & Co.—This Society was founded in 1892.

Mitteilungen der Deutschen Gesellschaft, u.s.w. Tokyo and Berlin, A. Asher & Co. This Society was founded in 1873.

Mélanges Japonais, Tokyo, Librairie Sansaisha, 28 vols. This able magazine unfortunately ceast publication in 1910, (XVII. 4.)

Bulletin de la Société Franco-Japonaise de Paris. This Society was establisht in 1900.

The Japan Weekly Mail—See Topical Index for 1869—1889, in XXIV, 1895. Up to within a few years past, during most of the late Captain Brinkley's long editorship, this paper often contained valuable notices, reviews, editorials, contributed articles, etc., relating to Japanese literature. The earlier volumes were more largely devoted to literature than the later ones.

ARTHUR W. STANFORD.

A Thrilling Event.

In the death at Yokohama, May 22, of Mr. Geo. Hodges, one of the oldest British residents in Japan, "old hands" are reminded of a thrilling event which occurred at the very beginning of Meiji. We reproduce the following interesting account from the *Japan Gazette*, premising that besides the narrative in Chapter VII, Vol. II of Adams's History of Japan, we have another narrative in Dickins' Life of Sir Harry Parkes, II, 87—95, where Parkes's own brief account, written to his wife, on Mch 24, the day after the occurrence, is given, as well as Mitford's long account in the *London Times*, two months afterward.

"Mr. Hodges was a native of Buckinghamshire, in which county he was born on January 21st, 1844. As a young man of eighteen, he went to London and entered the Metropolitan Police Force in 1862, the year of the second great International Exhibition. On March 3rd of the following year he was on duty at Hyde Park Corner when Princess Alexandra—"our Princess from over the

Seas"—arrived in London from Denmark to be the bride of the late King Edward VII. In 1867 Mr. Hodges volunteered for service at the British Legation in Yedo, and left Southampton on March 4th in company with fourteen others, under Inspector Peter Peacock, who died in Japan a few years ago. Of this party, Mr. Hodges is the last to join the great majority. The party from England travelled by the P. & O. overland route, and spent five days in Cairo. At this time the Suez Canal was not open to traffic. The party reached Yedo on May 1st. At the time of arrival, Sir Harry Parkes, the British Minister, was in Osaka on a business trip. A few months after his arrival Mr. Hodges was with the Legation Guard in Kyoto, when a somewhat stirring episode occurred,—the attack by two Japanese upon the British Minister's procession on its way to the Palace at Kyoto, where Sir Harry was to be received in audience by the Mikado for the first time. At the time there was considerable unrest, and a good deal of anti-foreign feeling. Just a fortnight before a party of eleven French sailors had been massacred by Tosa troops at Sakai, near Osaka, and the compulsory compliance with the demands made by the French Minister, M. Roches, supported by the other Ministers—which included the public execution of the guilty men, an indemnity of 150,000 dollars for the benefit of the relations of the murdered men and of the survivors, an apology from the Minister for Foreign Affairs on behalf of the Government, and also from the Prince of Tosa, and the exclusion of Tosa troops from the open ports served to cause a still stronger anti-foreign feeling on the part of the leaders of the movement. After the affair was satisfactorily settled, the invitation to an audience of the Mikado was renewed to the British, French, and Dutch Representatives—the American, Italian, and Prussian Representatives having previously declined a similar invitation. Sir Harry Parkes, M. Roches, and M. Van Polsbrock, the British, French, and Dutch representatives respectively, proceeded to Kyoto, then the capital of the Empire, and were treated with every consideration on the road. Sir Harry Parkes and M. Van Polsbrock arrived on March 21st, and M. Roches on the following morning. Spacious temples were prepared for them, and all the arrangements satisfactorily made for the ceremony of reception, which was fixed for the 23rd. The audience of the French and Dutch Representatives passed without any hindrance, but that of Sir Harry Parkes was prevented in the most unexpected manner. The British Envoy, according to the account by Mr. F. O. Adams, at the time Secretary of Legation, in his History of Japan, left his temporary residence, the Chi-on-in, at the appointed hour. At the head of the procession rode the Legation Guard, consisting of Inspector Peacock and eleven men, then the Envoy, followed by Messrs. Mitford and Satow, Dr. Willis, some other members of the Legation staff, and lastly the guard of the Ninth Regiment, composed of forty-eight men, under Lieutenants Bradshaw and Bruce. A numerous native guard both preceded and followed the procession. A Japanese officer, Nakai Kozo, rode at the head with Inspector Peacock, and Goto Shojiro, of the Foreign Department, rode by Sir Harry Parkes's side. They had not proceeded far (continues the historian) before some confusion was observed among the escort, but Sir H. Parkes could not perceive the cause as they were turning the corner of a narrow street, and were nearly hidden from view. The next moment he saw a Japanese rush round the same corner pursued by two of the escort, cutting madly, and with fearful rapidity, at every one he could reach. Sir H. Parkes called out to the guard behind to stop him as he rushed down the line, and looking in front, he saw Goto dashing with uplifted sword at another Japanese close to the corner. The ruffian was ultimately killed by Nakai. "It appears," continues Mr.

Adams's account, that when the escort began to turn the corner of the street two Japanese sprang upon them, and commenced dealing blows with their long swords as furiously and rapidly as they could strike, so that actually out of the eleven men nine were wounded; a soldier of the Ninth and Sir H. Parkes's native groom also received wounds, and five horses were severely cut. The second assailant was secured alive by Mr. Mitford, after having been bayoneted and shot severely. All the wounded who could not walk or sit on their horses were carried to the temple of Chi-on-in, while the whole procession returned. Later several high Ministers of State arrived direct from Court to express the Emperor's deep regret at what had occurred. Sir Harry told the Ministers that he would leave the affair in the hands of the Mikado's Government; that he considered that a graver outrage had been committed upon the Mikado than upon himself, and that the Government would know how to vindicate the honor of their Sovereign, which had been so deeply insulted. He also pointed out the necessity of stringent measures being taken to deal with all offenders, saying it was necessary for the Government to make known by a proclamation, which could always be kept before the eyes of all classes, that the Emperor really desired to cultivate friendly relations with foreigners; that it was the duty of the Government to eradicate the spirit of hostility, to which so many had fallen victims, and which was fostered by the erroneous idea entertained among a certain class, that in attacking a foreigner they were doing the Emperor service. Every step was taken to deal out justice to the guilty—altogether five were implicated—a proclamation of the character suggested by Sir Harry Parkes was issued, and the affair closed. The audience of the Emperor was then fixed for the following day, and came off without further incident."

General Notes.

"Smallest Mission Meeting within the memory of any present," but they kept up the talk for the usual length of time.

* * * * *

On May 31, at the chapel of our Woman's Evangelistic School, a delightful evening hour was past with Sir Rabindranath Tagore, who read from his own rendering into English of one of his plays—the story of an Indian ascetic. The gathering was under the auspices of the Kobe ladies' Saturday Morning Club.

* * * * *

At Tsuyama Church on Easter, Mr. White baptized 18 and received 5 by letter, none of them the result of the "Kimura meetings." But as a result of the three days of those meetings at Tsuyama there were secured 170 names, including 100 middle school students, of those who were ready to consider Christianity, and 55 more at Mr. White's chapel at Yuge.

* * * * *

The three hundredth anniversary of Shakespeare's death was observed both in Kyoto and in Tokyo, by special lectures under university auspicies. At the Imperial University in Kyoto, Professor Lombard lectured upon Shakespeare as an Ethical Influence, and announced the dedication to the Students of Japan, of an Annotated Memorial Edition, to be known as The Students' Shakespeare. The first volume of this edition, Macbeth, is to be published by Hakabunkwan for the opening of the university year in September.

* * * * *

It is recognized in homiletics and pastoral theology that it is sometimes legitimate to disregard the principle of harmony between sermons and hymns, or between subjects and seasons, and to seek for effect by power of contrasts. We had Mr. Holmes' "Hitting the Snow Trail" weeks ago, but that Kobe College Number enabled us to work the

contrast game, and we hope a scorching thermometer will render our readers profoundly grateful for such an article in June. The very subject is enuf to cool the beaded brow.

* * * * *

On account of the special evangelistic meetings in progress at the time, no exercises were planned for the afternoon of Founder's Day, May 22nd, at Kobe College. The great women's meeting held that afternoon was attended by many of the teachers and students. At the formal exercises in the chapel that morning, Miss DeForest gave a sketch of Miss Talcott's life, which was of great interest to the students, only a few of whom had known her personally. After the chapel exercises the whole school went to visit Miss Talcott's grave, where the Student Government Association took charge of a brief service, including the chanting of the Twenty-third Psalm by the Y.W.C.A. choir, and the laying of a beautiful wreath with other flowers, on the grave.

* * * * *

A comparison of the *number* of Christian Educational institutions in Japan, according to ecclesiastical groups, without taking into account either number of pupils, or relative importance, of course, affords no reliable criterion of the rank of such groups as educational forces. But the following per centages indicate the order in point of mere numbers of institutions.

Methodist	.256
Episcopal	.194
Presbyterian	.14
Baptist	.104
Roman Catholic	.094
Kumi-ai	.076
Disciples	.038
Undenominational	.038
Others	.06
	100

* * * * *

For the quarter ending with March last, the agency of the two British Bible Societies at Kobe, sold nearly $1,500 worth of Scripture portions—Bibles, Testaments and parts. The colporters' main sales were single portions costing only a *sen* (half cent), or so. The bookshops sold few portions, but more Bibles and Testaments than the colporters, and so their sales exceeded in value those of the colporters. The value of sales to "correspondents" exceeded that of both the former. One colporter is kept at work exclusively in the schools of the empire. The rise in printing materials has embarrast the societies, as every form of Scripture sold now costs 20 to 25 per cent more, on an average, than up to last December. One style of Bible can be sold at the old rate only at a loss of sixty-six *sen* per copy—others involve a less actual loss per copy. The agency fortunately has a considerable stock of printed matter on hand, which merely requires binding. It also has a supply of printing paper to last until August. The sales will be confined to the most popular styles of Scriptures. Months ago a new supply of paper was ordered from England, but, as is the case with a multitude of other orders in many lines of trade, the order has not been filled. Prices of Scriptures are to be increast 12½%, except for one or two of the most popular styles.

* * * * *

The local committee of arrangements for the special evangelistic meetings held in Kobe in May, responded to the request for a speaker at Kobe College chapel exercises on Tuesday morning, May 23rd, by sending Mr. Seimatsu Kimura. Many of the teachers and students had attended earlier meetings and were in a measure prepared for the appeal with which Mr. Kimura closed his convincing and winning address on the Father-heart of God toward His children, but our faith had not been large enough to prevent the mingling of some surprise with the great and solemn joy with which we, who had stood at his first invitation to those who were already church members, saw nearly every one else in the room rise to signify acceptance of Christ as a person-

The Old Garden Street Reformed Church
In this building, on the 8th of May, 1816, the Convention met which organized the American Bible Society

in New York City which has always been the Home of the Society.

The Bible House of the American Bible Society, Astor Place, Fourth Avenue and Twenty-Second Street, New York.

The American Bible Society's Headquarters, Yokohama, Japan.
(No. 52 Yamashita Cho.)

Japanese New Testament Translation Committee.
1916.

al Savior and intention to confess Him in baptism. Later in the day the class teachers gathered the names and reported one hundred and ninety-two, including sixty-five of the little girls, who entered school in April and perhaps hardly understood the significance of the step. The time was very short before the baptismal and communion service on the following Sunday, but two teachers and twenty-three students were among those who united with Kobe Church on that day. Some of these decisions were not new, but Mr. Kimura's appeal afforded an opportunity for publicly expressing resolves already made. We hope and expect that many who could not make arrangements at once, will unite soon with one or another of the city churches.

* * * * *

During the early part of May *gejun* the *kyōdō dendō*, or special evangelistic campaign, was conducted at Kobe for several days, with many preachers from outside to aid the local speakers and workers. There were various services at the churches of different denominations, and special meetings at two great theaters on different nights. The woman's meeting was held in Kobe's largest playhouse, and the Tokyo pulpit orators, accustomed to big audiences, sat up and took note when they attended that woman's meeting. They never addrest so large a woman's meeting before, and the fact seems to be that it was the largest Christian woman's meeting ever held in Japan; it is said there were 1,600 present. Other special features of this Kobe campaign were a great mass-meeting Sunday forenoon at the Y.M.C.A. hall, for the children of all the Sunday-schools of the city; another great mass-meeting Sunday afternoon at the Butokuden (hall for practice of *jūjutsu*, fencing and other sports) for the children of the city primary schools, who naturally filled the hall to more than overflowing, without half trying. For each of these meetings a well-known writer of stories for young people and a man of literary reputation, was secured from Tokyo to talk to the children. On Saturday afternoon, at the same place, a meeting was held specially for the teachers of Kobe schools, and about 450 were present. But the feature that involved the most work and evolved the most interest was the daily *temmaku-dendō*, or gospel-tent services at Kobe's Midway-Plaisance. At these services about 500 names were registered as willing to consider the claims of Christ. No attempt was made to register names elsewhere. It is too early to speak confidently about permanent results, tho some persons have already been received into the churches. The workers have been greatly encouraged, and they are planning to keep up the tent meetings for a month or more.

* * * * *

The centennial of a great spiritual force is a most notable event. Among the great spiritual forces of the world the large Bible societies are prominent, and the American Bible Society is one of the foremost spiritual agencies in five continents and many isles of the seas. Its hundred years were rounded out on May 7—a red-letter day in our own calendar, as just forty years before to the day, both of the month and of the week, we received baptism. The Society was organized May 8, 1816, in N.Y. City, which has always been its home. The Bible House is a well-known center, not only for the work of the Society, but for that of many other religious agencies. The Society is a great publishing and wholesale book concern, since it has circulated 115,000,000 Scriptures in its life of a century, about three tenths of which have been sent abroad. At N.Y. the Society prints Scriptures in forty-five languages, and circulates the Scriptures in ninety languages within the United States, and in ninety-one abroad—altogether in over one hundred and fifty languages and types. The Society has assisted in the translation or revision of the Bible in over eighty languages, and is assisting

now in the work on the Japanese New Testament. It was the first to give the American Indians the Scriptures in five of their languages, and the people of the Philippines, in eight of their languages. It gives the Scriptures to the blind, in three systems in English —line letter, point print, and Braille, in Arabic, in two systems, and in various other languages, including Korean and Japanese, in one system. The American Bible Society has spent over thirty-eight million dollars in its work of a century. For many years it has had an agency in Japan, which confines its operations to the eastern and northern parts of Japan, as the British societies, whose headquarters are at Kobe, confine themselves to the western and southern parts. Rev. H. W. Schwartz, M D., for many years a Methodist missionary at Sendai, is now the agent at Yokohama, where the Bible House is at 52 Yamashita Cho.

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In presenting Prof. Armstrong's paper, prepared for the December meeting of the Missionary Association of Central Japan, altho its length rather staggers the little MISSION NEWS, we believe we are doing our readers a special favor, not only on account of its intrinsic interest, but because it discusses a subject most practical for all missionaries in Japan, and his views will help us in thinking about a perplexing problem, *viz.*, what should be our attitude toward the official use and patronage of Shinto? This is a live subject these months. Dr. Cary devoted a good section of his Annual Report to it. The Government is actively pushing the subject to the front, as shown by the Home Minister's recent instructions to the governors at their conference in Tokyo. Japanese professors are writing able articles in the periodicals, advocating this invigoration of Shinto as an official instrument. The Buddhists have been much agitated over the situation, and, in March, twelve representatives of the fifty-six sects, called on the Minister of Education, under whose supervision religions now stand, and demanded that the Government act consistently. "Whereas Shinto is independent of, and separate from religion, yet religious services are conducted by Shinto priests at their shrines. In order to safeguard religious freedom, the prohibition of the unwarrantable practices of conducting religious services by Shinto priests is deemed urgent." In January, too, there was quite an agitation by the Nishi Hongwanji against Shinto, and Shōjiro Miyai, of the *Shimpukai* (XVIII. 5), an aggressive association, traveled from Tokyo to Kyoto, to demand an explanation from the Hongwanji. This is not a new problem, but merely an old policy newly emphasized by the authorities, who utilized the ascension ceremony to awaken a keener interest in official Shinto. Under the Katsura Cabinet (XV. 1), a few years ago, official interference with the religious rights of the people, by insisting, in some cases, that even schools under Christian auspices should go to the shrines and bow before the altars, was the occasion of outcry by various Japanese against such a policy. Dr. Tomokichi Furukai, the well-known psychologist and author of works on psychology —normal and abnormal—at that time declared "ridiculous the notion that enforct worship at shrines or temples will prove a means of raising the minds of schoolboys and girls to a higher moral level. Such worship is formal and meaningless. It is gone thru perfunctorily as one of the school-duties. There is no way of influencing the minds of attendants at primary and middle schools except thru the teachers." *The Tokyo Asahi* criticized "the narrow minded policy of the Katsura Cabinet in officially patronizing Shinto only." Others called official Shinto "a machine for the manufacture of patriotism and loyalty." And we all know that the end in view is "centralization and political solidarity." Christians agree that this end is a desirable one, and so

are in hearty sympathy with the end, but how about the *means* used officially to secure the end? It will be remembered that the *Kumi-ai Sōkai* in 1914 resolved to memorialize the Government on one phase of this subject (XVIII. 5). Those who have access to a file of the "Japan Weekly Mail" will do well to refresh their memories on the reason for the Government's declaration, about September 1, 1899, that official Shinto is not a religion, but a system of rites and ceremonies (*kokurei, kokushiki*). Capt. Brinkley's comment was: "Shinto can never hope to stand as a religion. But it may stand as the embodiment of a national sentiment." In choosing the latter foundation the Dai Jingu leaders have shown great astuteness." Prof. Armstrong's paper evoked the suggestion that there should be a conference on this subject at Karuizawa.

Personalia.

Mrs. Elizabeth Pettee Tenny, of Tokyo, gratified her Kobe friends by brief calls on the 10th inst.

Mr. Stanford has been a member of the Bible Societies' Committee at Kobe, for several years past.

Miss Alice Elizabeth Cary is expected to teach for a year from September, at the Doshisha Girls' School.

Mrs. J. L. Cozad, mother of our Dr. Newell, past away at Cleveland, O., Mch 26, at the age of almost full 89.

It is expected that Miss Amy Elizabeth McKowan will return home in the summer, by advice of her physician.

Rev. Shunkichi Murakami resigned his pastorate at Suma, and removed to Kobe, where he died on the 14th inst.

Miss Fanny Ensworth Griswold and the Misses Stowe are to sail from Vancouver, Aug. 10, by the *Empress of Russia*.

The 25th anniversary of Miss Alice Pettee Adams was appropriately observed at our annual Mission meeting, Arima, May 27th.

Mr. Wellington Newell has finisht his sophomore year at the Case School of Applied Science, Cleveland, O. He is —but never mind!

Rev. Wm. Michael Zumbro and family were at Kobe for a few hours Je 1, on their return voyage to India by *Empress of Asia* (XVIII. 9).

Miss Estella Lavinia Coe, of Kobe College, has been improving her acquaintance with Japanese life and language by living in a Japanese family.

Mrs. Ellen Emerson Cary, of Kyoto, celebrated her completion of a cycle of Cathay Apl 25, by entertaining a party of her friends at her home.

Early last month, Rev. Murray Scott and Mrs. Alice Browne Frame, of our North China Mission at Tungchow, lost their week-old son. (XVII. 2)

Miss Charlotte Burgis DeForest has been elected an honorary member of *Phi Beta Kappa* at Smith College, and was the recipient of a key early in April.

Mr. Yahei Motomiya, the assistant pastor at Kobe Church, sailed from Kobe, May 27, to enter upon an extended course of study at Oberlin Theological Seminary.

Miss Harriet Newell completes her sophomore year at Mt. Holyoke College this month, and expects to enter the Johns Hopkins Nurses Training School in the autumn.

Miss Grace E. McConnaughey, of our Shansi Mission, at Fenchowfu, after several days' visit at Kobe, sailed from Yokohama, on furlo, by the *Tenyo Maru*, May 16.

Mr. Grover Henry Clark married Miss Kathry Bird at Chicago, Feb. 19. He is in the advertising business, but cherishes an ambition to study at Chicago University.

Nine and a quarter pounds at Toledo O., May 11, Paul Lattner Cary. For certificate of health apply to Walter Cary, M.D.—for that of character, to Mrs. Walter Cary.

The late Ambrose DeAth, long known as a curio exporter at Kobe, bequeathed

sums in his will, to the Okayama Orphanage, and for Christian work by the S.P.G. at Kobe (XVIII. 4).

Rev. Vinton Powers Eastman and family, of Lintsingchow, in our North China Mission, were at Kobe May 23, and sailed on furlo, from Yokohama, by the *Empress of Russia*, May 25.

The Rev. L. B. Cholmondeley, M.A., Chaplain at the British Embassy, Tokyo, has publisht a history of the Bonin Islands, and the work has been issued by Constable and Co., London.

Rev. Cyrus Alonzo Clark has been afflicted with a chronic diarrhea for some weeks, and has to pass his time quietly in bed, where, however, he manages to read and write. He is reported "better."

Rev. Franklin E. Jeffery, of our Madura Mission, and Mrs. Capitola M. Jeffery, with their little daughter, reacht Kobe, Apl 30, by the *Persia*, and went overland to sail from Yokohama, by the same, on furlo.

Miss Agnes Manford Allchin graduates this month as a Bachelor of Music at Syracuse University, and expects to sail from Vancouver, Aug. 1, by the *Monteagle*, to substitute for Miss McKowan, for a year, at the Baikwa Girls' School, Osaka.

Rev. Benjamin Farrington Sargent, of Berkeley, Calif., who has held various pastorates in Northern California, and Miss Susan Barbara Tallmon, M.D., of our North China Mission at Lintsingchow, were married at Tientsin, China, May 25.

Miss Pauline Rowland hopes to sail from San Francisco July 8. She will spend a year with her parents, teaching in two of the three middle schools at Sapporo, her home city, and returning to America with her brother Paul next summer.

Prof. Yosohachi Yokogawa, of Kobe College, has his passport, and plans to sail from Yokohama about Aug. 13, *via* Seattle, for Worcester, Mass., where he will spend a year in study at Clark University. In July he will deliver some lectures at Karuizawa.

Rev. Hilton Pedley and Mrs. Martha Clark Pedley, with their daughter, Catharine, sailed from Yokohama by the *Empress of Asia*, on the 27th of April, to enjoy a furlo. Their address until Sep. 1, will be Peacham, Vt., and then Walker Home, Auburndale, Mass.

Rev. Willard L. Beard, of our Foochow Mission came to Kobe May 6, by the *Yamashiro Maru*, and left next day by the *Shizuoka Maru*, for three months' absence to bring back Mrs. Beard. It will be remembered that he was our N. Y. secretary for several years.

Mr. Asahiro Muramatsu, superintendent of the Airinkan, or Talcott Ex-Prisoners' Home, Kobe, sailed from Kobe, May 13, by the *Tenyo Maru*, for Hawaii and America, with expectation of returning by Christmas. He goes to visit prisons, reformatories, and kindred institutions.

Hardly had the announcement of the marriage of Rev. Lawrence C. Powers been printed in our Apl number before we learned of his death from cholera, on Mch 5, just twenty-five days after his marriage. We have heard several members of his Mission speak in high terms of him.

News from the Pedleys, postmarkt Vancouver May 10, emphasized enjoyment of a fine trip and an interesting company, including the Booths, Dearings, G. M. Fisher, the Chas. W. Igleharts, the Steadmans, among Japan missionaries, and the Post-Wheelers and Niles, the birdman.

Whitman Newell graduates this season from the Shaw High School, East Cleveland, O., and plans to enter Amherst College. He has been Ass't Scout Master, and took his troup to the wreck at Amherst, O., where three trains pilled debris twenty feet high, and killed quite a number of people.

Mr. Kenneth Stanley Beam, and Mrs. Florence Newell Beam, were appointed missionaries of our Board May 9, and expect to join our Mission in 1917. They reside at Oberlin, O., where he is pursuing his theological course, and supplying

a church near by, at Amherst, the scene of a recent terrible railway wreck.

Rev. Frank Cary and Miss Rosamond Cozad Bates were married May 25 at Euclid Av. Cong'l Church, Cleveland, Ohio. Rev. Ferdinand Q. Blanchard, pastor, and Prof. Eugene W. Lyman, D.D., of Oberlin, officiated. They expect to arrive in Yokohama, by the *Shinyo Maru*, July 25, to spend the coming year in language study at Tokyo.

Miss Edith Curtis found the winter climate at Niigata very trying, and not recovering well from an attack of the grip, came to Kobe to consult a physician, who, after ten days' observation, recommended her leaving for Southern California, as premonitory symptoms of a serious trouble were in evidence. She sailed by the *Nippon Maru*, May 27, from Yokohama.

Rev. Morishige Watanabe, for several years pastor of Hyogo Church, left Kobe May 19, to take up work at Pyengyang, Chosen. The family had the sympathy of a wide circle of friends, because of the death of an infant May 13, while the father was attending one of his farewell meetings. Small pox had been prevalent during the winter, and vaccination led to the death of the very young child.

Edward Lydston Bliss, M.D., of our Fuchow Mission, at Shaowu Hospital, 250 miles up the Min River from Fuchow, or ten days by boat, arrived at Kobe, Apl 11, by *Empress of Japan*, and left by her the same day. His home town is Newburyport, Mass., where he was bound, to join his family on furlo. Dr. Bliss is true blue, as he was Yale '87 and Yale Med. '89, and a *Phi-Beta Kappa*.

Miss Edith Evelyn Husted, of Academy, So. Dak., was appointed March 28 as a missionary of the W.B.M.I., to teach at Kobe College. She was graduated at Oberlin College last year, and has been teaching at Ward Academy. She is a *Phi Beta Kappa*. It is expected that the *Tenyo Maru*, from San Francisco, Aug. 26, will bring her, in company with Rev. and Mrs. Sherwood F. Moran.

Rev. Edward Lincoln Smith, D.D., our N.Y. City Secretary, and Mr. Franklin Warner expect to sail Aug. 10 from Vancouver, by the *Empress of Asia*, on their way to Ceylon, to represent the Board at the centennial of our Ceylon Mission. They plan to spend a short time in Japan in September, and hope to meet many of our Mission at Karuizawa. Dr. Smith was a classmate of our Mr. White, at Yale School of Religion.

Frank Van Allen, M.D., of our Madura Mission, arrived at Kobe, Apl 30, by the *Persia*, and went to visit the Hesses, at Kyoto, sailing a few days later from Yokohama, by the same ship, on furlo. Dr. Van Allen has a widely known hospital at Madura, and received the Kaiser-i-Hind decoration from the Indian Government in recognition of his work in Southern India. Mrs. Van Allen died a few years ago, and the children are at school in America.

Mrs. Frederick B. Bridgman, of our South Africa Mission, at Natal, sails from San Francisco, Sep. 9, by the *Nippon Maru*, to spend some time in visiting her relatives in Japan and North China. Mr. Bridgman plans to join her later in the autumn, when they will proceed to their field in Durban. It will be recalled that Mrs. Bridgman is a daughter of our late Dr. Davis, whose widow and two children are missionaries in Japan, while another daughter is in mission work at Tientsin.

Miss Martha Nelson Hooper, Mrs. Davis' sister, writes from Washington, April 29: "Mrs. Gordon came last week Monday, and left this morning, and we have been on the go every moment of the time, and I'm sure we both enjoyed every hour. She stayed over yesterday, so as to give a talk at the neighborhood missionary meeting, and an excellent talk it was. Mr. De Forest called yesterday, with his wife and child. They have bought a little place out in the country." (XVII. 7)

Miss Louise Robinson Ufford was married to Mr. Donald Bennett Adams, at the Second Cong'l Church, Dorchester, Mass., Je 6. She is the daughter of Mr. and Mrs. Chas. Augustus Ufford, of that city, and it will be remembered that Mrs. Ufford (Marcia Fessenden Bliss) was a former member of our Mission at Kobe. She came to Japan with the Stanfords, and was a member from Nov. 7, 1886 to Je 4, 1887, when ill-health compelled her return to America. Her sunny disposition and warm Christian life are vividly recalled by those who came in close contact with her during her brief stay with us.

On Apl 7, at Kobe College, a tea was given in honor of Miss Martha Jane Barrows' fortieth anniversary of her arrival in Japan. This and various other items, which seem ancient history, was crowded out by the Kobe College Number, but is too good not to be on record. Together with Miss Barrows returned Rev. Horace Hall Leavitt, of Somerville, Mass., from his first furlo, bringing his bride, who was Miss Mary Augusta Kelley, and who died at Somerville, Oct. 22, 1914. At the same time came Miss Alice Janette Starkweather, now of San Diego, Calif. (Box 463), who founded the Doshisha Girls' School.

We are informed that the wedding of Rev. William Leavitt Curtis and Miss Grace Whitney Learned, both of our Mission at Kyoto, which is to take place at the Learned home, Kyoto, on the 14th instant, after we have gone to press, "is to be so very simple that there will be no story to tell about it." The knot will be tied by Dr. Learned, father of the bride. We also learn, on unimpeachable authority, that Miss Learned herself will be the best woman, and there 'aint agoin' ter be eny bes' man.' Owing to school duties, the honeymoon will be deferred until the end of the month, when the happy couple will make Karuizawa, where they are to spend the summer, their objective.

Prof. Wm. Adams Brown, D.D., of Union Theological Seminary, N.Y., returned from China and delivered his lectures in central Japan during April *gejun* (last third). There were four lectures: The World Crisis as a Challenge and as a Teacher; The Triple Aspect of the Christian Religion, as Faith, Experience, and Program; Lessons to be learned as to the Nature and Grounds for Christian Faith, as to the Christian View of God and the World, as to the Christian Experience of Salvation, as to the Christian Program for Humanity; Practical Consequences of Present Duty. Dr. Brown has a pleasing presence and delivery, and is a clear thinker. Among his books whose popularity should be increast by his visit, are, "The Essence of Christianity," and "Christian Theology in Outline," with an extensive classified bibliography (XIX. 3.)

Dr. and Mrs. Francis Edward Clark returned from China to Kobe May 13. Dr. Clark had an extended illness at Hangchow, where he was under care of Dr. Main, a C. M. S. physician, whose leper hospital Mr. and Mrs. Stanford visited in 1894. The Clarks went down to Hangchow by train, for about $9 Mex., but the revolution stopt railway traffic, and when they wisht to return to Shanghai, they had to travel by boat, as the Stanfords did before there were railways in China. Boatmen's prices were what they pleased to demand, and the Clarks had to pay about $70 Mex. to get back. His illness left him very weak, and the second day at Kobe found him again down, and under a physician's care. Altho very weak, he ventured to leave with Mrs. Clark, on the *Empress of Russia*, May 23, and Mrs. Clark wrote very enthusiastically from Yokohama, of their experience that far.

During last year Jerome Dwight Davis was studying in Oberlin Theological Seminary, and ministering, twice a month, to a Norwalk (O.)Church. On leaving, the church presented him with a gold watch, in appreciation of his work. At the request of the International Committee of the Y.M.C.A., he has gone, under their auspices, to work in Siberia, for the

German prisoners of war, for six months. During the voyage to Christiania he was studying Russian with Prof. Harper, of the University of Chicago. Among his fellow-passengers were Mr. Fred Haggert (going out for the Y.M.C.A., to supervise their work in Russia), Mrs. Haggert, and their two sons. He spent Easter Sunday in Stockholm. His last letter was from Petrograd, dated April 18, for in Russia they stick to the old calendar, and the date was May 1st as Japan reckons it. He expects to be back in New York, in time to begin the work of his senior year, at Union Seminary, in October.

The ordination of Mr. Frank Cary took place in Euclid Avenue Congregational Church, Cleveland, on the evening of May third. Two of his Oberlin professers had parts in the service, Dr. Eugene W. Lyman preaching the sermon, and Dean Edward I. Bosworth giving the charge. Dr. Joseph K. Greene, formerly of Constantinople, and husband of a former member of our Mission (Miss Meyer), offered the prayer of ordination, while Rev. Ferdinand Q. Blanchard, pastor of the church, extended the right hand of fellowship. A member of our Mission who was present, says: "This was the most impressive ordination I had ever seen, but (sotto voce) I had never attended one before! We were pretty proud of his paper, and also of the commendation given by the older ministers—hardly a word that could have been taken as adverse. The best part was the tribute he paid to the lives and prayers of his parents—many spoke of that. The addresses in the evening, were splendid."

Rev. Charles Wheeler Iglehart, whose departure on furlo is mentioned elsewhere, has been manager of the Methodist Publishing House, Tokyo, for some years. However excellent the new man may be, he's got a tough job to come up to Mr. Iglehart's standard for kindness to us *inaka no hito* who have been accustomed to ask lots of questions about books and other matters, thinking the queries could be easily answered, when we have later discovered often that they had involved a great deal of time and trouble and investigation and hunting, but that Mr. Iglehart had patiently gone to the extreme limit of kindness in the matter, sometimes making us not only grateful, but ashamed that we had—even unconsciously—put him to so much pains. He all too modestly speaks of his work at the House thus: "I am more conscious of a negative kind of failure in the accomplishment of things worth while, since I have been here, than of anything else, but it does hearten a fellow to strike rays of friendship and sympathy as I have with many missionaries."

The Hon. Mrs. E. A. Gordon, 45 Hikawa Cho, Akasaka ku, Tokyo, well-known for her interest in Buddhism, is the author of several books, among which, so far as we know, the best known, dealing with Japanese Buddhism, is "World-Healers, or the Lotos Gospel and its Boddhsattvas Compared with Early Christianity." Another work is, "Messiah, the Desire of All Nations." Her most recent one is, "'The Symbolism of 'The Way'—Far East and West." She has been styled a Buddhist, but we can affirm positively that this characterization is wrong, and does the lady an injustice. She is a Catholic Christian, or Early Christian, going back to the very early Christian centuries for the basis of her faith and belief in Christianity. Her purpose is to act as a bridge between Buddhism and Christianity. So far as we know no one ever called Rev. Timothy Richard, D.D., nor the late Prof. Lloyd, a Buddhist. They have labored along the same general lines as she has, and for the same reason. Her field has been more especially the early centuries of possible contact and influence of the two religions upon one another, while Prof. Lloyd's labors were more confined to the medieval period.

Prof. Dana Irving Grover, 233 So. Franklin St., Denver, Colo., received all numbers of MISSION NEWS from Sep. to Feb. in a bunch. "The NEWS has

given us a great treat. Being without it, has been like going without a letter from home. About two weeks ago the Mch number came, and turning to Personalia, the first item was the announcement of the birth of Louis and Sue Davis' son in *Denver*. Louis and Sue in Denver! Great excitement! Greater excitement still when the Directory revealed that they live on the next street to ours, and only a block away! Communications were establisht in short order, and there is already a well-beaten path between the houses. Louis took me in his auto, to Boulder, about 30 miles out, in the midst of the booming tungsten mine region. Louis establisht his title of "Boss of the Road" on the way up, but on the way home we did go *some*, believe me. The first twelve miles, including three slowdowns, were reeled off in 14 minutes. Fords and like craft were as tho standing still, as we whizzed by them. The January NEWS had an item about Mr. Wm. C. How, of Denver. Mrs. Coggswell, whose son is mentioned, was an old friend of Mrs. Grover's family when they lived in Beatrice, Neb. She now lives in Denver and called on us recently. We have not yet met Mr. How [a deacon and supt. of one dep't of the S. S. at Plymouth Church]; but until we moved out here we regularly attended Dr. Bayley's Church (Plymouth). He is a wonderfully fine spirited man and has successfully imbued his congregation with his spirit. Loafing agrees with me, and I am feeling well. Mrs. Grover is feeling better, but there is still plenty of room for improvement. The boys are lusty, and are growing like mushrooms. Next Sunday I am to speak at the Congregationl Church in Lyona, near here, where a Mr. Emsinger has been pastor, and is still living in the town. His wife is Henry Bennett's sister. More acquaintances, you see!

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